Fellowship in Prayer

"For a world united in prayer"

"Eternal Creator of the universe, forgive us for our share in making Thy world ugly. Through Thy transforming power within our lives may we make the wilderness to blossom as the rose and the desert to rejoice as a garden of the Lord, and Thine shall be the glory." Amen.

Volume V June 1954 Number 3

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FELLOWSHIP IN PRAYER
(Incorporated)
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Volume V June 1954 Number 3

A POET'S PRAYER

Let me not lose the wonder of this earth
When I become enmeshed in daily toil.
Open my ears to Springtime's joyous mirth,
My eyes behold the promise of the soil.
Let me remember quiet mountain heights,
Or dusk who folds her wings above the sea.
Awake to crystal dawn's first freshening lights,
These things made life so beautiful for me.
Give me the faith to see beyond all fears,
And wisdom for each trial that meets my day.
Teach me the words to halt my brother's tears,
And find the courage in truth's shining way.
Of all my prayers, Lord grant me this one part,
The understanding of a loving heart.

--Zelma Dennis.

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THE CHRISTIAN HOPE

It Will Not Save Civilization Except By Saving The Soul of The Individual

A gigantic assertion will be made at Evanston, Ill. this summer when Protestants of 48 nations meet in the second World Council of Churches. It is that Jesus Christ is the only hope of the world today. In choosing this great theme, the World Council seems to have assumed, first, that the world is sick of its own "hopelessness and false hopes"; and second, that the Christian hope has been clearly defined for the world. Neither of these assumptions will bear much examination; but the theme itself is worth any amount.

Is our world more than usually hopeless of its own future? There is little evidence of it. The general fear of annihilation by H-bomb is not desperate; it takes the form of barking for action, as you would expect of any healthy animals whose instinct of self-preservation is unimpaired. The atom has not recruited many members for the end-of-the-world religious sects. Even the menace of Communism, for all its earmarks of anti-Christ, has not terrorized its Western prey like frozen rabbits; it has instead either adrenalized them into resistance or soothed them into the hope—deluded but not desperate—of adapting somehow to Communism as a huge new fact. The one statistical measure of despair, the suicide rate, shows no meaningful trends.

Perhaps despair is a human constant. What then of false hopes? Man always harbors plenty but he has lately managed to shed a few. The doctrine of automatic progress, which so warped the 19th Century's picture of itself, has all but vanished. System builders, utopians, even reformers are in rather short supply. Majorities everywhere seem unusually conservative and skeptical, less easily stampeded today than yesterday or tomorrow. Yet the world seems not to miss its false hopes, and could perhaps do well enough without any, as did the ancient Stoics with their "bear and forbear."

So the World Council of Churches will find no extraeager audience for its great theme of Christian hope. Moreover some hearers have perhaps already been discouraged by a conflict of definitions. Churchmen are talking of "the theo-

logical fog bank headed toward Evanston." At a time when Protestantism is rich in good theologians, why this confusion?

* * *

The reason is that Christian hope is concerned with the greatest of all mysteries—eschatology, or the science of last things: the Second Coming, the Day of Judgment, the end of the world. The Christian hope is nothing less than the hope of heaven, and this hope is central to Christian faith. But in showing man the path to heaven, the Gospels themselves are ambiguous.

The early Christians lived under the exciting certainty of an imminent Day of Judgment. As Gibbon put it, "the secret cause of their security (was) the expectation that, before the conversion of mankind was accomplished, war, government, The Roman Empire, and the world itself, would be no more." Centuries of unjudged history have, of course, attenuated this vivid conception. Theologians came to accept man's "revised situation" and said the early Christians were plain wrong. The concrete Christian hope of a climax in history gave way to vaguer hopes for the improvement of mankind's lot on earth, and even to that travesty of hope, a diffuse optimism about the nature of man.

But in recent years the "neo-orthodox" theologians have revived the Day of Judgment. Without dating it, they remind us that all Christians are under judgment every hour. Without explicitly brandishing the H-bomb, they insist on the futility and built-in sinfulness of all human achievements. Karl Barth, the rigorous Swiss theologian, declares not only that "men never were good, are not good, and never will be good," but also that "the whole conception of a Christian civilization in the West has been piteously exposed as an illusion." His "religion fashioned for the catacombs," as Niebuhr calls it, seems to send us back to the First Century for salvation.

Well, it is an invigorating place to go. It was in fact the century in which our civilization was born. Rome was our parent, and lives in us still. The Christians (despite the subversion role assigned them by Gibbon) did not kill Rome; they built a greater Rome. But here is the paradox of their stupendous historical achievement: while creating Western civilization, their minds were on something else.

St. Paul preached a "law-free gospel," that Christians

could claim unprecedented liberty of thought and action. This was the unintended but indispensable seed of the political liberty we know today. But Paul would not let this liberty be abused; he coupled his defiance of the Roman emperor with admonitions for responsible living in Rome; he told his Christians they must rule themselves because they would one day rule the world. And so they do now, a large part of it; they now have full political responsibility, which is the other part of their "revised situation."

* * *

Can Christians discharge this responsibility and still be faithful to the Gospels? The task is not so different from what Paul taught them. Our world can best be defended if it is continually renewed and corrected and occasionally defied. "For when they shall say, Peace and safety, then sudden destruction cometh," said Paul. He boasted that he had engraved his message not on stone but on living men and women. He armed them with "the shield of faith and love, and on our heads the helmet of hope."

Then as now it was the greatest of all hopes: that every man who believes and works for God can share the perfection and immortality of his Son. This promise has not changed the circumstances of human existence, nor the flawed nature of man. What has been changed is the life of each Christian. The Christian uses more fully the talents God gave him, "knowing that your labor is not in vain in the Lord," whether or not it pans out on this earth. The Christian's life reminds others, whether Christian or not, that "the manifestation of the spirit is given to every man," and that this call must be answered as well as we know how.

To those whose theology makes them impatient either for Judgment Day or for some evidence of human improvement, there seems to be an implied rebuff in what F. D. Nichol calls "the endlessly increasing total of good men's tombstones." These stones may or may not point toward God's final victory over sin and death; what matters is that in each case goodness was a personal achievement and heaven doubtless a personal reward. Like corals building the Great Barriet Reef, all these Christians created our Western civilization as the unplanned by-product of their personal hope and labor. Simple piety tells us not to despise such a by-product; but if we really wish to defend and extend it, to make it a "continu-

ing city," we can do so only by imitating the builders, whose real hope was elsewhere.

The Christian champions of a Christian civilization are not answerable for or to that civilization, but to God alone. And the glory of the Christian hope is that it is not offered to "the world," but to living men and women for a life beyond. *(Used by permission of LIFE)*

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THE ASTROLOGOS

(From FLIGHT TO DESTINY)
By Theodore Carswell Hume

One of the solemn rites performed in ancient Greece was that which centered about the Astrologos.

When a young man had finished his early schooling, and was about to leave his home for the first time, to set forth on life's journey, the family gathered around, and a sacred tablet—the Astrologos—was broken in two. One piece was given to the son—the other, kept by the father, placed with a prayer upon the family altar. For years the son might wander, into distant lands, across perilous seas. After five, ten or twenty years he would return, bearded and battered, scarred with the marks of battle or the strains of life. But in his hand he would bring his half of the Astrologos, and, fitting it into the other half, held by his father, he would prove—to himself and to the world, that the tides had brought him home.

But every one of you holds also a Tablet—deep down in your soul—a broken Tablet, with rough and jagged edges, it may be—that sometimes cuts your conscience and bruises your pride.

You will go through life (perhaps for years without knowing it) trying to make it fit, now here, now there. Happy will you be when you discover, with the certainty of personal experience (after suffering a disappointment) that the other half of your Tablet is held in a loving hand of one we can all call "Our Father."

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A MESSAGE CONCERNING THE VALUE OF THE ORDINARY PERSON

By W. J. Thompson, D.D.

One of the greatest obstacles in the way of God's work today is the belief that the ordinary individual cannot render any important service (This is not a plea for conceit - which is an abomination, but an appeal for confidence in those powers given by God to every one of us!) The idea that an obscure person has nothing to offer the world and that the little he can do does not amount to much, is entirely false!

John Ruskin rightly declares: "The weakest among us has a gift, however trivial it may seem, which is peculiar to him, and which, worthily used, will enrich mankind."

Everyone is important in God's sight. Each unit of nature has its special work to do and each performs its function to perfection in accordance with the Laws of the Universe. This truth applies to human beings. Each possesses a Divine gift, and each has a distinct contribution to make to the rest.

For each of us there is a place
Provided by God's Love and Grace;
To fill that post, and seek to bless,
Is the way to true happiness!

No one is left without a gift
To play his part, and also lift
The weight of sorrow from some soul,
Thus do we reach Life's shining goal!

When tempted to think that what you do is of little or no importance, just consider what you are doing in relation to human need. One tells us, "A cup of water may not seem important. But to a man dying of thirst it is of more value than a cup of diamonds! An ordinary oil lamp is outdated, and "old fashioned", but if it "flags down" a train in danger, it may save hundreds of lives! A candle is a very common thing, but a candle in the window of a mountain cabin may guide a lost person to safety. The point I am making here is — when the little we do meets human needs, it is difficult to overestimate its value!

Let me recommend to you the following words by Longfellow, "Give what you have, to someone it may be better than you dare to think!"

It is easy to tell yourself that because you are only one person amid a great multitude, therefore, you are not of great value, but that is false reasoning!

There are memorable illustrations of the amazing value of one person in a time of crisis. One vote elected John Quincy Adams to the Presidency of the United States. Thomas Jefferson was elected President by just one vote in the Electoral College. Rutherford B. Hayes was elected President by just one vote. His election was contested, and again he won by one vote. And the man who cast that deciding vote was a lawyer from Indiana elected to Congress by the margin of just one vote. And that one vote was cast by a client of his who, though very ill, insisted on being taken to the polls to cast that one vote.

One vote enacted Military conscription in 1941. One vote made California, Texas, Washington, Oregon and Idaho states of this great land. Incidentally, it may be stated that one vote caused the execution of Charles I of England, and one vote elected Oliver Cromwell.

Never disparage yourself because you are only one individual. Remember, too, you do not work alone, for God works with you, and through you! The humblest life shines with significance when that life is linked with the Lord! It was not intended that we should be simply reservoirs of God's power, but channels through which His Divine Spirit can flow!

"We pray for God's Kingdom to come
For His reign upon earth as in heaven,
We ask that His will may be done,
And His grace to our souls may be given;

But nothing is gained by the prayer
If it is just a meaningless word,
Not unless we are ready to share
In bringing "the year of our Lord!"

--C. B. Le-Row.

Someone writes: "We are not responsible for our ancestry,

but we are responsible for our posterity." We all have something to contribute to the common good, and God expects us to use the gifts He has bestowed upon each of us.

It has been said that Christianity is the only religion in the world which looks to the future! Every other world religion looks to the past for its Golden Age. Jesus alone of all the great religious teachers came proclaiming the Kingdom of God on earth which was to reach its triumphant fulfillment in the future. Dr. Kai Zung Loh, of Shanghai YMCA, China, addressing a congregation in Frankfurt, Germany, declared, "I was persuaded to become a Christian because it is the only religion in the world that makes a religious virtue out of hope." And this thrilling, transforming hope is for each individual.

Longfellow refers to -- "The mighty hopes that make us men." And there is a glorious passage in John's Gospel which says: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name." *(John 1:12)*

It is impossible to grow hopeless over beings who have the capacity of sonship with God! Here is the secret of the marvelous value of the humblest soul. The most ordinary individual reveals extraordinary values when touched by the Spirit and Power of the Lord!

To say, "I can do all things" is to express an optimism based on egotism, leading to failure! To exclaim with Paul, The Apostle, "I can do all things through Christ who strengthens me" is to express a confidence that your Lord will honor by leading you to victory!

During a dry season in the New Hebrides, Dr. John Paton, famous missionary, aroused the wonder and derision of the natives by digging for water. They gathered around the missionary and reminded him that water came down from the sky, not up through the earth. But Dr. Paton taught them a lesson they never forgot by proving that heaven could give them water through their own land!

And the voice of Jesus comes clear and confident, and comforting - "The Kingdom of God is within you." *(Luke 17:21)*

When one really believes this and acts upon it, the conviction adds immeasurably to the value of the humblest life! It has been said, "There are three great periods in a person's life; one, when we are born; another, when we pass in-

to the Life beyond; and, midway between these two, the glorious experience of knowing God's plan for us personally, and cooperating with Him through Christ, our Redeemer!

To be a co-worker with God is to banish littleness from life, and find each day a thrilling adventure!

Inscribed above the entrance to a Science Building at the University of California, in Los Angeles, are these words by Michael Faraday: "Nothing is too wonderful to be true."

"Nothing's too wonderful to be true" --
Be sure to take this message with you;
Then face each day with faith, hope and love,
And find rich gifts from heaven above!

"Nothing's too wonderful to be true" --
Believing this will your joy renew;
No longer will life seem commonplace,
When through each task God's presence you trace!

"Nothing's too wonderful to be true" --
Tell others this truth, and thrill them too!
Serving the Lord, with the best in store,
Go forth, rejoicing, forevermore!

In the Scriptures, including the Old and the *New Testaments*, there are numerous illustrations of wonderful happenings when men and women offer their humble possessions to the Lord. There was a man who had a sling and a stone, and one who held a shepherd's rod; there was a woman with a little vessel of oil, and another with a box of ointment; also, a boy with a lunch package of bread and fish! And all these common things were used by God in such marvelous ways that the ordinary individuals there have been remembered for centuries!

Never forget that "little is much when God uses it." Surrender your ordinary talents to the Divine Miracle-Worker and see what the Lord can do with your life! Go forth each day to help others in the name of the Saviour, and learn how ordinary talents become extraordinary when used to glorify Him!

WHEN MIRACLES HAPPEN!
(Acts 3:6)

"Such as I have give I Thee"

Oh, wherever you may be,
Your small offering can mean much
When it is crowned by God's touch!

"Such as I have give I Thee"

So the humblest ministry
Can be filled with Divine Grace,
And a miracle takes place!

"Such as I have give I Thee"

Repeat these words constantly;
In God's Name offer your best,
Others, through you, shall be blessed!

--W. J. Thompson, D.D.

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PRAYER:

O Lord God, Father of mercies, the fountain of comfort and blessing, who fillest heaven with thy glory, and earth with thy goodness, we offer thee most earnest and humble thanks for the gifts of nature and of grace, the support of every moment, and the comforts of every day. We beseech thee to fill our hearts with thy praise; that our thankfulness to thee may be as great as our needs. May thy grace so strengthen our purposes that our lives may be a thank-offering to thee, unto whom we ascribe all honor and glory.
Amen.

--Robert Wells Youngs, D.D.

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M E D I T A T I O N

By Harry Halsey Starrett

MEDITATION IS a drawing away from the multitude and going up into the mountain, alone and there, divesting our minds of all mortal concepts and purging ourselves of every last vestage of selfishness through the immersion of our minds into Infinite Mind, we allow Divinity to work in and through us, for our own spiritual development and for the inspiration and uplift of others who come into our presence. Meditation is ceasing to think and letting Infinite Mind illumine and quicken our minds and direct us in all our ways. In meditation we sail our ship out of the tumultuous sea of our materialistic life, into the tranquil harbor of "communion with The Father" and there hear His loving command--"Peace be Still"--then we sail again out into the open sea, to find the waves have been stilled, and life becomes peaceful, radiant and real.

If we are to be reborn out of the life of illusion into the Life of eternal verities, daily meditation is essential for, verily, "man does not live by bread alone but by every word which proceedeth out of the mouth of God" and it is only in meditation that we can attune our ears to The Voice of Divinity and hear His every word and "prove what is that good and acceptable and perfect will of God" which is life everlasting.

Meditation is one of the progressive essentials of realization--aspiration, consecration, supplication, meditation.

In meditation we pierce the clouds of materiality and come into the glorious effulgence of Divinity and in our exultation our souls cry out, with understanding and with unrestrained fervor--"I and my Father are one."

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I have oft regretted my speech--never my silence.
--Rublius Syrus

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THE COUNTERBLAST—*PRAYER*

On the opposite page is a reproduction of a drawing from the "Washington Report," official newspaper of the National Chamber of Commerce. The same paper announced May first as "Pray Day" sponsored by the Junior Chamber of Commerce. We are grateful for the opportunity to use this material as it indicates one of the trends of thinking in this confused world.

We hope these prayers for peace will be effective. We know they will help. From our observation, it would appear that the Hiroshima bombing aroused much more apprehension in the minds of more people. To many it seemed that in the H-Bomb the riddle of the universe had been solved and what next mattered little.

Under the writer's observation, one group of people in the Metropolitan area, after the announcement that others had the A-Bomb, turned attention toward escaping the threat of bombing in congested areas. That move persisted over a considerable period until the advent of the H-Bomb which appeared to thwart personal planning for protection.

That any sizeable group of people should think seriously that they can escape the ravages of war is interesting to say the least. Through illness, age or what not, some may escape active participation, but through taxation, death of loved ones, disruption of the social order, few avoid its devastating power. Beyond this is the lowered collective attitude of mind during time of war.

But to where shall we go? It is like the Psalmist trying to escape from the Spirit of God, - "whither shall I flee from Thy presence." Or why should we "flee" at all! If we permit a condition to develop in human society, which spells such destruction, why should any escape just retribution! Not that we should fail to protect ourselves, but we are in our present state because all religions have so ignored their basic tenets and we are as ready to destroy one another as were the Indian Tribes in America.

The artist of the drawing is right. Unquestionably the most powerful influence IS prayer. Going a step further we are reminded of the fictitious invention of Philip Van Doren Stern, "Forever Now Or Never" which appeared in FELLOWSHIP IN PRAYER in December 1952. Therein, the Creator in revealing atomic secrets, finally puts the destiny of man within his own hands. Either we turn to God or destroy ourselves.

CHRISTIANITY, OTHER RELIGIONS AND NON-RELIGION
(From "Re-Thinking Missions")

(Continued from April issue)

THE ATTITUDE TOWARD ERROR. *The errors.* In all the great religious systems of Asia one learns to make distinctions--and is prepared to find them very wide--between the religion of the people, the religion of the priestly class and of the professional holy men, the religion of the scholars and reformers, and the religion of the intelligent laity. Of these, the religion of the priesthood is in general the least edifying: there are always exceptional men, but the priestly average is not much better instructed nor more spiritual than it is required to be by the intelligence and conscience of the public with which it deals. And except in Japan, the requirements of the mass of the people are those of an uninstructed peasantry. The priesthood has a vested interest in the maintenance of all the beliefs which sustain the observances of the temples; it is recruited and trained with these observances chiefly in view. If the religion is a state religion, its priests will be also trained with a semi-political role in view, almost invariably resulting in the degradation of religion. There is many a Hindu scholar who has no personal contact with the worship of the temples. There are Buddhist monasteries in China and Japan where the business of the temple is in another world, mentally, from the adjacent business of the library, the school and the hall of meditation. As long as Asia may be obliged to accept for its peasant masses the twin curses of poverty and ignorance, so long must we expect to find the third curse, the unspiritual priest.

It is always possible that the right attitude toward an ecclesiastical system, as distinguished from the religion it frames, may be one of clear hostility. There are times when the policy of implacable antagonism is the way of true friendship to the religious interest itself. The decision will depend in each case on the degree of health within the system. In Hinduism, the power of the priestly class and its general influence are probably more deplorable than those of the corresponding class in the old regimes of Russia and Turkey. The motives for purging the temples are proportionately great. But there is a question for the Christian at

this point: Is he the qualified and appointed judge?

He has to remember first of all that there are forces within Indian life occupied with just this problem, laboring with competence and understanding for reform from within. He must consider that no great system lives through the centuries on the strength of its diseases, but on the strength of some fitness to the total civilization: until he has thought through this function he should hesitate to adopt an iconoclastic view. It would be a sad error of judgment if, at the moment of a strong and promising movement of internal renovation, the Christian Church should aim at destroying or displacing the old structure.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. Nor is it his primary duty to denounce the errors and abuses he may see in them: it is his primary duty to present in positive form his conception of the true way of life and let it speak for itself. Nevertheless, it is more respectful to non-Christians, as men, to criticize plainly whatever deserves criticism, especially when it touches the kernel of the religious life, than it is to be silent. Gandhi once said, "My fierce hatred of child marriage I gladly say is due to Christian influence . . . Before I knew anything of Christianity, I was an enemy of untouchability . . . My feelings gathered momentum owing to the fierce attack from Christian sources on this evil." What is necessary is that the missionary should realize that in his criticism he is joining Hindus in rectifying abuses which have invaded the structure of their religion. And further, that the Hindu can do far more toward any such reform than can he, the Christian, as an outsider. The Christian view may aid in resolving a Gandhi to an act of mercy in the slaughter of a suffering cow: but a Gandhi's deed will do more to revise Hindu custom than all the criticisms of all the Christians.

The Christian will therefore regard himself a co-worker with the forces which are making for righteousness within every religious system. If he can in any way aid or encourage these forces, he will regard it a part of his Christian service to spend thought and energy in this way.

Desiring to be considered a co-worker rather than an enemy, he will especially refrain from misrepresentation abroad of the evils he desires to cure, and more particularly from

dwelling on these evils without mentioning also the efforts being made by nationals to correct them.

SUPERSTITION. The problem of "superstition" deserves a special note: for, to many minds, this word summarizes the evils which, in the mission fields, Christianity is especially called to combat. And, unquestionably, if one were to assemble the superstitions of the world the peasantries of Asia, together with the Christian peasantries of Europe, would furnish a rich array. It is important to gain a clear concept of superstition, and then to recognize that superstition is not a peculiarity of any special type or tradition in religion: it is a phenomenon of a low stage of general enlightenment and attends every religion in such stages.

Superstition is the reliance on spiritual forces to do work proper to physical forces; it is a degradation of the spiritual to the level of the mechanical; it is a gratuitous invitation of conflict between religion and science; it is an illegitimate expectation of, or belief in, miracle, a faith in occult or magical connections between circumstances (like numbers, acts, days) and human fortunes not casually related thereto. It applies to meaningless taboos, to the special potencies of material objects and places as charm or shrine, and to acts of petition designed to bring the divine power into the service of the petitioner's personal advantage.

At present the most effective influence combating superstition is the spread of general enlightenment, especially of the scientific habit of mind in the treatment of disease, in agriculture, in dealing with personal and political fortune. This has been the case in the history of Christianity, and will be true in other traditions.*

Christianity can aid in the struggle to eliminate superstition from its own and other systems

1. By promoting the scientific habit of mind, and demonstrating its own fearlessness in presence of science;

2. By making clear what the function of religion is, in completing the unfinished world-view of science, adding the element of value and meaning which science, taken alone, would omit;

3. By working with enlightened members of all faiths for

a non-superstitious conception of providence and prayer.

* It is especially true in China, where the scientific consciousness has in historic times been little cultivated. In the great Confusian renaissance of the Twelfth and Thirteenth Centuries, with its slogan "Go to the things and study their causes," the only significant research was historical and philological—humanistic in the literary sense. China has made many remarkable observations on natural phenomena, and many of the great inventions, but has produced no single scientific treatise. This lack of theory has restricted the development of her marvellous discoveries. And the primitive state of scientific thought (due to an exclusively literary training) has retarded the maturity of religion. Without strong science, no strong religion.

(To be continued next issue)

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T O L E R A N C E

By Mildred Seydell

"Minds are like parachutes. They function only when they are open."

In this age of prejudice, of race hatred and fear, it is well to remember the preceding words of Lord Dewar. If we do not keep open minds we are likely to meet the fate of a parachute jumper whose paraphernalia refused to function—a fate of oblivion at the worst, or hurt at the best.

My idea of a great person is a tolerant one. Tolerance is not trying to force your ideas on others. If you have an open mind, you are willing and ready to consider all sides. When you consider the other fellow's, you are likely not to hate him nor to blame him, though you might not agree with him. At least you will understand him. You might not approve, but you will sympathize.

Some people are born with prejudices and keep them tightly locked in a closed mind. They never open their minds enough to let in even one fact that might light the darkness and change a prejudiced attitude into a tolerant one.

In business and life the jumps we must take are many. Keep that mind open!

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LIFE WITHOUT STRAIN

By Grenville Kleiser (1868-1953)

"OUR SPIRITUAL UNFOLDMENT is like the natural opening of a flower-bud in the sunlight. It just comes to pass in God's good time, neither one second too soon nor one moment too late. But we must seek; we must aspire; we must cultivate the Inner Life; we must know the Hidden Strength."

Despite difficulties and discouragements, we must keep steadfastly faithful to God and His promises. "The Way of the Spirit is harmony and peace; order and perfection; light and radiance; love and joy; beauty and loveliness; strifelessness and unimpeded activity."

* * *

"IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH." The habit of non-resistance is to be cultivated and cherished. The way of the Spirit is gentleness and cooperation. The Inner Man relies on the Invisible Powers of Omnipotence.

The secret of all overcoming is to realize our unity with the One Central Life and Power, at the same time being humble and gentle outwardly.

The author of "Life Without Strain" assures us that "At any moment we can retire to the Great Within; at any moment we can become filled with Inward Joy; at any moment we can realize our unity with the Eternal Harmony."

HE GIVES THIS AS A FORM OF POSITIVE, AFFIRMATIVE PRAYER: "I am a child of God, eternally loved and cared for; I am one of the offspring of God; and because of this it is fundamentally true of me that 'The Eternal God is my refuge, and underneath are the Everlasting Arms.' This is the only truth about me, at all times. God alone can deliver and protect me, so now I keep silent before Him, and in the Great Stillness all my fears are transcended.

"Because I am a child of God, and because all the benign powers of the Universe are on my side, and behind me, pushing me forward to victory, no evil can come nigh me, and nothing can hurt nor destroy. For He gives His angels charge over me, and they keep me in all my ways, and they bear me up in their hands lest I dash my foot against a stone

"Nothing but good can come to me. All the Divine forces

are on my side. Because I am friendly towards all the Universe, the Universe is friendly towards me, so that everything works together for good, and "all the Divine forces hasten to minister to my eternal joy."

When God bestows abundance upon us, it must be used for unselfish service, not for self-aggrandizement. All good, we should remember, comes from God, "the giver of every good and perfect gift."

The power of Divine Spirit guides and protects us at all times. When we wander away, Divine Love brings us back again. When we fall into trouble, danger and distress, Divine Grace sustains us.

Prayer is not to plead, agonize, and implore, but to attune the mind to the Mind of God, to know His will and to do it. True prayer enables us to master difficulties and discouragements when they arise.

ACCEPT LIFE'S EXPERIENCE AS LESSONS in spiritual unfoldment. Instead of "asserting our rights," we should be intent upon giving our best to others.

Divine Love is the key to worthwhile achievement. It is the greatest power in the world. It produces and preserves harmony and happiness. Love is the only path that can lead to harmony, peace, and true well-being.

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WHEN I AM WEAK
then am I strong.

First in our hands and in our knees
Death's bailiffs warn us of his power,
Hoping maybe - O villainous attempt and vain -
To enfeeble thus our souls for prayer.

--A. E. Johnson.

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PROPHECIES

Before this number of FELLOWSHIP IN PRAYER is mailed, greater discoveries will have been made in Egypt. Spiritual archaeologists have been prophesying for years that greater revelations of God are contained in the Great Pyramid area, to be revealed at an appointed time. Some have set the date when they will be unearthed. Those in this class, up to date, have been wrong, but it can now be said that marvelous secrets have been brought to light.

If prophecies about God prove true, they will be different than forecasts of religious seers sometime ago. For instance, if writings by a number of social reformers, early in the century, are studied there will appear a unity of thought implied, if not prophesied, that the church must sponsor certain reforms for which there was no other solution.

It is interesting to note that during the last half century, social advancements then listed as imperative have been achieved in which the organized church or religion had no direct voice. Let us look at a few:

SOCIAL SECURITY - Among social workers, the lack of old age pensions, job insurance etc. was the crying evil of the day and the church must correct it. This has been corrected. Not through the power of any religious group but as was expressed by an outstanding political leader in 1944— "as a political football". It still remains in that category.

RACE DISCRIMINATION - As most criticisms in this realm were aimed at large urban centers, it is apparent to any observer that vast progress has been made. But, it is a sad situation when two denominational bodies this year lauded the decision of the Supreme Court on educational segregation in public schools, but shamefacedly admitted that religion had failed to follow the same trend although repeatedly talked about.

SLUM CLEARANCE - If we mistake not, this began through large insurance companies seeking new fields for investment. Then local and state governments quickly fell in line.

WORK and WAGES - In the matter of work and wages, one who has lived through much of the past fifty years could hardly attribute the vastly improved condition of the laborer to the direct action of religion. Governmental bowing to the demands of unionism has had its effect. The imperative needs

of war had to be met with the ultimate result of inflation, the pros and cons of which the financial experts may argue. Prevailing conditions would seem to put the "white collar" class in the lower area.

HOSPITALIZATION - Escape from excessive hospitalization costs was an oft repeated subject of yester years. Aside from individual cases, relief here was no church-sponsored affair. In fact, there are many known instances where religious personnel on hospital boards fought the advent of organizations for the relief of the public. Large gifts for building and equipment from foundations and wealthy individuals have quickened the action for better service.

REDISTRIBUTION OF WEALTH - Here the religious prophets of the early twentieth century went far, far astray. They thought larger and larger fortunes were to be made and more and more money segregated into a few hands. Contrarywise, there never has been such a wide dispersal of wealth. Fortunes have been made, but the incentive to control vast funds has been sapped, largely, by government taxation. Foundations have been established as a means of disposing of riches—some with restrictions prohibiting religious participation, but aiding and abetting social science development with not too close supervision as to use of the appropriations.

It is futile, interesting as it may be, to carry to the full any review of what the church was called upon to perform: the regulation of "big business", the distribution of profits with the employees, the regulation of the immigrant. The list goes on.

But these early prophets saw not the incursion of two world wars to disrupt the demands on religion, or if they did, they were ignored. Their major premise was that a new social order must be achieved through the efforts of the church and that the church's mission would be the achievement of these objectives.

This article was not inspired by the LIFE editorial on page two, but the astute writer of that editorial reached a factual and logical conclusion. Progress has not been through organized religious effort, but the influence of the individual "tombstoner" achieved the end while gaining his soul's salvation, we hope!

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MILDRED SEYDELL - A CONTRIBUTING EDITOR

A hearty welcome is extended to Mildred Seydell as a contributing editor of Fellowship in Prayer. In our last issue, she was introduced to our readers as the author of CHINS UP.

Mildred Seydell has had an outstanding journalistic career, having gained national fame in her coverage of various important events. She resides with her husband in Brussels, Belgium, although she spends about six weeks each year at her home in Atlanta, Ga., which she continues to maintain.

Mildred Seydell is an internationally read writer, newspaper woman and brilliant speaker. Her foreign travels in the study of political and social reforms have taken her to Irland, Sweden, Finland, Lapland, Turkey, Germany, Czechoslovakia, Palestine, New Zealand, Australia and the South Sea Islands. Traveling from Cape Town to Cairo, she studied the history of diamonds and gold in South Africa, and also the native customs of Belgian Congo.

For a period, she published a fortnightly magazine in Atlanta, Ga., known as THE THINK TANK, which gained national circulation. At present she is publishing "The Seydell Quarterly" from her home in Brussels. Her record in "Who's Who in America" is testimony of her many activities.

Mildred Seydell is a firm believer in prayer and its power to transform individuals, and we are indeed happy to have her associated with us.

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A P P R E C I A T I O N

Gratitude is again due our Contributing Editors, as well as to those who contributed the following articles:

THE POET'S PRAYER - *By Zelma Dennis.*

THE CHRISTIAN HOPE - *Used by courtesy of LIFE magazine.*

THE ASTROLOGOS - *By Theodore Carswell Hume (Used by courtesy of Dr. & Mrs. E. H. Hume)*

A MESSAGE - *By Dr. W. J. Thompson.*

THE COUNTERBLAST - *Used by courtesy of the U.S. Junior Chamber of Commerce (Observed by Mr. Sydney D. Maddock)*

WHEN I AM WEAK - *By Prof. A. E. Johnson.*

WORLD-GARDEN - *By Aelis Churchill Chaphe.*

NOTICES

CHRISTMAS CARDS. An announcement about our Christmas cards will be made in the August number of FELLOWSHIP IN PRAYER. Experiences, over the past three years, show a demand for our cards and how this demand can best be met is a matter calling for considerable investigation.

ROBERT WELLS YOUNGS, D.D. The National Conference of Christians and Jews has selected Dr. Youngs, our Contributing Editor, with thirty other church leaders, to tour the capitals of Europe this summer. In each capital visited the group will meet with religious and political leaders of the nation.

FALL ISSUE. Our fall issue will contain some very important and interesting items.

NOTE: Our hope is for a world-wide distribution of the publication FELLOWSHIP IN PRAYER and a part of each edition is dedicated for mailing to people designated by friends. Thus, for an ever-widening circulation, kindly pass on your copy. Many *subscribers* have expressed a desire to keep their copies for their own libraries, in which case we shall be glad to send sample copies, upon request, to pass along.

SUBSCRIBERS. *At* the end of the subscription period, subscribers receive an expiration notice. This, of course, is aside from larger amounts contributed annually toward the program. Early attention to these notices is earnestly sought in order to avoid unnecessary expense, and to maintain the continuity of issues. The subscription rate is $2.00 per year for the bi-monthly publication.

THE PURPOSE of the organization is:

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

GIFTS and *BEQUESTS* will be gratefully received and promptly acknowledged by Fellowship in Prayer, Inc.

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WORLD-GARDEN

There are millions and millions of gardens
Scattered over the surface of earth:
Millions and millions of flowers
Given a chance for birth--
Hearts with a longing for beauty
Have incited the hands for earth's needs,
Fashioning soil for planting
Millions and millions of seeds,
Each to bring forth its own species
True to color, form, and design,
Growing together harmoniously,
No thought of dividing-line--

The pansy, though lowly in stature,
May bow to the lily tall;
The petunias nestle in comfort
Where roses climb over the wall.
The same blue skies and sunshine,
Crystal dew and refreshing rain
Are free to all of these gardens
Scattered over the valley and plain:
What a lesson these gardens teach us
About color, creed, and birth--
That all peoples could live together
In a Garden of Peace on earth!

--Ae'lis Churchill Chaphe.